

A Copy of An
A D D R E S S

To the

K I N G

By the

Bishop of O X O N,

To be

Subscribed by the Clergy of his Diocess; with the Reasons for
 the Subscription to the Address: And the Reasons against it

To the Kings most Excellent Majesty.

W H E R E A S; in Your Majesties Royal Declaration lately
 Published, You have been Graciously pleased to Declare,
 That Your Majesty will Protect and Maintain the Arch.
 Bishops, Bishop, and Clergy, and all other Subjects of
 the Church of England in the free Exercise of their Religion, as by Law
 Established, and the full and quiet Enjoyment of all their Possessions,
 without Molestation or Disturbance whatsoever; we cannot but think
 ourselves obliged in Duty and Gratitude, to return Your Majesty Our most
 Hearty Thanks for those Gracious Expressions of your Kindness, and for
 all Your former Assurances of Your Royal Favour to the Church of England;
 And to express our Loyalty as becomes the True Sons of the Church of
 England, and Your Majesties obedient Subjects and Servants.

The Reasons for the Subscription to the Address are but two.

I. First, That it may continue the Kings Favour, whereas the Omission
 may irritate the Treasury to call upon the Fifth Bond for first
 Fruits at full worth.

II. Secondly,

II. Secondly, That it will testify Our unity with, and Submission to the Bishop requiring their *Address*, and perhaps expecting it upon Our Canonical Obedience; there being nothing in the *Address Præter licitum & Honestum*.

The Reasons against it are many. To Instance in Four

I. **A**S to Our Possessions, 'tis but Thanks for His Majesties, continuing Our Legal Rights, which either Equally concerns all States of Men in the Kingdom, and ought properly to be consider'd in Parliament; or else it supposes Our Possessions less Legal and more Arbitrary than other Subjects.

II. As to the free exercise of our Religion, It unnecessarily Herds us among the Various Sets under the *Toleration*, who for that Favour in Suspending the Laws have led the way to such *Addresses*, Depending for Protection upon no Legal Establishment, but entirely upon Sovereign Pleasure and Indulgence, which at pleasure is Revocable.

III. This *Address* when Subscribed, is either design'd in the Name of the Church of England, and then ought to have had its Birth at Lambeth, or a Synodal Convocation; or else in the Name of this Diocese only, which will disjoint us both among Ourselves, who differ about it, and the Body of the National Clergy, who as we are Assur'd, dislike it in the present Circumstances; so that the inevitable Consequences of this *Address* (set on foot by two or three Bishops, independent upon their Metropolitan, and without the Previous Concurrence of the rest of their Order) must be a fatal Division among the Clergy, and either beget a new Schism, or widen the old ones, which are already Deplorable which above all things is likely to hasten our ruine and promote the Intreaging projects of our Adversaries.

IV. It forfeits the present Reputation we have with the Nobility, Gentry, and Commonality of our Communion, and may tempt them not only to disgust us for our rash Compliance with suspected Artifices (which may rise up hereafter against Us to Our own and the Churches Prejudice) But also to waver in the steadfastness of their Profession, when they see us owning the Exercise of Our Established own Religion to be Precarious.

WHerfore may it not be expedient humbly to remonstrate Ourselves in this Affair to Our Diocesan, and humbly desire beseech him not to (without Consulting Us) Our Act in a thing of so Publick and National a Concernment, in which We conceive Ourselves obliged to proceed upon mature Deliberation and United Measures, which under God and the King are likely to be our greatest Safeguard.

As to the continuance of the Kings Favour.

IF the known Loyal Principles and practices of the *Church of England*, pencliarly evident to this Prince in the *Bill of Exclusion* and *Monmouth* will not Secure it, this *Address*, (Which only Copies out *Fanatical Thanksgiving*) will not. Yet it might be thought Expedient for the *Church of England* to Address for the Contents of that *Declaration*, which promises to Engage the Two Houses of *Parliament*, in Concurrence to so Excellent a Work; as if the favour of Continuing the Laws, (which perhaps cannot be Repeal'd) were as great as the abrogateing the Laws for the Dissenters Sakes, which is the reason of the Thanks in the *Presbyterian*, and *Independant Addresses*.

As to the Bishop.

THIS *Address* is no Instance of Canonical Obedience that we know of, neither is Our Unity with him such, as to Oblige Us to dis-joint from Our Metropolitan and National Clergy; neither seems Our Bishop to have had any Paternal Regard of Us, unless it be in Treating of Us like Children of a very weak and passive Minority, when he requires Our Subscription to a Formed Address, wherein He hath neither Consulted Us, nor given us leave to Word Ourselves, or speak Our own Sense.

And till Bishops at their Confirmation declare what Faith they are of, as they did in the *Primitive Church*. (for which there are the same Reasons now) Our Unity with him must either be with Communication as to the whole Church, or we may follow him We know not whether.

FINIS.

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